



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. <i>Hameem</i> ⁵⁰⁰⁹ .	حَمِيمٌ
2. A descending ⁵⁰¹⁰ from <i>Ar-Rahma'ne</i> , ⁵⁰¹¹ <i>Ar-</i> (The iterative mercy Giver).	تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ
3. A Book ^x (had been) expounded-she ^y its ^x <i>Aya'te</i> ^w (Qur'anic statements) Qur'an ^x Arabic, for a	كَتَبْنَا فَصَّلْنَا آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ
4. A <i>basheeran</i> ⁵⁰¹² (an iterative teller of pleasant tidings) and <i>na'theeran</i> (iterative warner); then shunned most them; so they hear not.	بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ
5. And said they ^z : our hearts (are) in coverts ^x of you ^g invite us to it ^x ; and in our ears (is) a (hearing-heaviness); and [of] ⁵⁰¹³ between us and [between] you ^g (is) a <i>heja'bon</i> (veil/shroud); so let- [you ^s], verily we (are) working/workers.	وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَأَعْمَلْنَا إِنَّا عَامِلُونَ
6. let-say [you ^s]: verily only I am a human like revealed ⁵⁰¹⁴ to me that only your ⁿ <i>elaho</i> (deity) <i>elabon</i> (deity) One; so <i>ista'qemo</i> ⁵⁰¹⁵ (let-you ^z affirmably straighten) for Him and <i>istaghfero</i> ⁵⁰¹⁶ (let-you ^z seek forgiveness from) Him; and <i>waylon</i> (lengthy: woe/ bane/valley in Hell) for the <i>mushrekeena</i> (they who deities with Allah/be-polytheists).	قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمُ إِلَهُهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۚ وَوَيْلٌ لِّلْمُشْرِكِينَ
7. Who ^r not you atona (they ^z accord and fulfill the obligations the <i>Zakata</i> ⁵⁰¹⁷ (prescribed percentage of personal possessions) ^w and they (are) by the Hereafter ^w they (are) disbelievers.	الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ
8. Verily who ^r believed they ^z and they ^z worked righteous-works ^w for them a remuneration than slighted/severed ⁵⁰¹⁸ .	إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

⁵⁰⁰⁹ See the *Lexicon* attached to this Translation for a commentary on this.

⁵⁰¹⁰ The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array! See التاج!

⁵⁰¹¹ The word “Ar-Rahman” is Allah's name, according to (S 17:110): “you call upon Allah or you call upon Ar-Rahman, whatever that you call upon surely for Him the names the *busna* (most all around beautiful)!”

⁵⁰¹² See the *Lexicon* attached to this Translation for *bashashara*/youbashsharo/*mubasher*on=إبَشِّرْ/يُبَشِّرْ/مُبَشِّرٌ

⁵⁰¹³ The particle “من” has many meanings, among them “في”= “in” as in this *Ayah*, see امغني اللبيب

⁵⁰¹⁴ The word “أوحى” in “يُوحَى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!

⁵⁰¹⁵ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

⁵⁰¹⁶ The word “استغفروه” = “اطلبوا غفرانه” = “let-see you^z His forgiveness!” In English there is no seemly way to say: “استغفروه” per se! So I settled for saying: “let-see forgiveness you!”

⁵⁰¹⁷ See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its implications!

⁵⁰¹⁸ The word “ممنون” means slighted or severed by cutting it off! See إمفردات القرآن للراغب Refer to the attached list of References.

9. Let-say [*you*^s]: verily assuredly you^b surely disbelieve by Whom [*He*] created the Earth^w in two days and you^z make for Him compeers *tha'leka* (*he-that-afar-it/ that*) (*is*) the
10. And [*He*] made in it^w anchors⁵⁰¹⁹ (*stabilizers*) of its^w atop and [*He*] blessed in it^w [*He*] fated in it^w its^w subsistences four days, equal for the askers.
11. Afterwards *istawa*⁵⁰²⁰ (*set Himself*) [*He*] to the ^w while it ^w (*is being*) a smoke; then said [*He*] and for the Earth^w: *eateya*^x (*let-approach/ come*^x you- voluntarily or forcibly⁵⁰²¹; said both: *atayna approached/ came*) (*as*) volunteers⁵⁰²²/voluntarily.
12. So [*He*] judged/finished them^y seven two days; and [*He*] [revealed]⁵⁰²³ in every its^w command^x; and We adorned/bedecked worldly^w Heaven^w by lamps^x and *hefdhan*⁵⁰²⁴ (*keep-up*); *tha'leka* (*he-that-afar-it/that*) (*is*) a fating The Mighty, The Omniscient.
13. Then *en(if)* shunned they^z then let-say [*you*^s]: [*I*] warned you^z *ssa'eqatan* (*thunderbolt*)^w like *Aaden's* and *Thamooda's ssa'eqa'te* (*thunderbolt*)^w.
14. *Edb* (*when/since*) came-she^y (*to*) them the messengers^x of before their hands^w and of their rear that not worship you^z except Allah, said they^z: had willed our Lord surely [*He*] (*would have*) descended angels; so verily we, by what you^z (*had been*) sent by it^x,
- ﴿ قُلْ أَهْنِكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَادًا ذَلِكَ رَبُّ الْعَالَمِينَ ﴾
﴿ وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ ﴾
﴿ ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴾
﴿ فَقَضَيْنَهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأُوحِيَ فِي كُلِّ سَّمَاءٍ أَمْرُهَا وَزِينَا السَّمَاءِ الدُّنْيَا بِمَصْبِيحٍ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴾
﴿ فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَبْعَةً مِّثْلَ صَبْعَةِ عَادٍ وَثَمُودَ ﴾
﴿ إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴾

⁵⁰¹⁹ That is the mountains!

⁵⁰²⁰ The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the "how" did He "istawa" is not knowable*, because there is *nothing to compare* Allah with to know the "*how*" of His action!

⁵⁰²¹ See the *Lexicon* attached to this *Translation* for the distinction between "*fat'ha*" on the "ك" as in this *Ayah*, and "*dhammah*" on the "ك" as in (S46: 15), and "*ikrah*," as in (S2:256)!

⁵⁰²² The word "*طائعين*" is plural of "*طائع*," and it is *plural of an animate*; Also, "*طائعين*" is "*حال*" = in the *denotative state*, hence the *parenthetical qualitative prefix word* of "*voluntarily*" is needed! Also "*طوعا*" is "*مصدر*" = *infinitive noun*, "*في موضع الحال*" = "*in the stead of denotative state*," so the *parenthetical qualitative prefix word* of "*absolutely*" is needed. See *إعراب القرآن، لمحمود صافي*!

⁵⁰²³ The word "*أوحى*" denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded); and "*الوحي*" is *fire or king*! See *اللسان*!

⁵⁰²⁴ The word "*حفظا*" is rooted in "*حفظ*" = "*kept-up*" not just "*kept, or maintained*," or even "*guarded*!" *Merriam Webster's Dictionary* puts "*keep up*" as: "*to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports**" (*Emphasis is added*)! Also the word "*حفظا*" is an *infinitive noun* to indicate the *absolute function of the verb*, hence the prefix "*absolute*," See *إعراب القرآن، محمود صافي*!

15. Then as-to <i>Aadon</i> , so <i>istakbaro</i> ⁵⁰²⁵ (<i>they^z affirmed their prideful haughtiness</i>) in the land ^w by other than right and they ^z said: who ^r (<i>is</i>) harder than us strength ^w ; had [and] not they ^z seen that [He] created them, He (<i>is</i>) harder than them a strength ^w ; and they ^z were by Our <i>Aya'te</i> ^w rejecting they ^z .	فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَحْحَدُونَ ﴿٥٠٢٥﴾
16. So We sent on them <i>ssarssaran</i> (<i>severely cold and intensely noisy</i>) wind, in sinister days, to <i>notbeqa</i> (<i>make them taste</i>) the ignominy torment in the the world ^w ; and surely the Hereafter's ^w <i>akhza</i> ⁵⁰²⁶ (<i>more ignominious</i>); and they (<i>are</i>) not (<i>to</i>) succored.	فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ لِنَدْرِقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ ﴿٥٠٢٦﴾
17. And as-to <i>Thamoodo</i> , so We aright-guided <i>istababbo</i> ⁵⁰²⁷ (<i>they^z affirmably liked</i>) the blindness the aright-guidance; so taken-she ^y them, the thunderbolt ^w (<i>of</i>) the torment [the] what they ^z were earning.	وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذْنَاهُمْ صَاعِقَةً الْعَذَابِ أَهْلُونَ بِمَا كَانُوا يَكْسِبُونَ ﴿٥٠٢٧﴾
18. And <i>najjayna</i> (<i>We iteratively delivered</i>) whom ^t believed they ^z and they ^z were <i>yattaqoona</i> (<i>they^z reverentially guard not to displease Allah</i>).	وَنَجَّيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٠٢٨﴾
19. And day (<i>to be</i>) thronged Allah's foes to The Fire ^w then they <i>youza'ona</i> (<i>are being arrayed they^r</i>).	وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿٥٠٢٩﴾
20. Until <i>edha</i> (<i>when/whereas</i>) surely ⁵⁰²⁸ they ^z came (<i>to</i>) testified on them their hearing and their <i>abssa'ro</i> (<i>insights-/discernments</i>) and their skins by what they working.	حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَقُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٥٠٣٠﴾
21. And said they ^z to their skins: why have you ^c testified on us; said they ^z : Allah (<i>caused</i>) us (<i>to</i>) pronounce; Who [He] (<i>caused to</i>) pronounce everything; and [He] created you ^b first once-she ^y (<i>time^w</i>) and to Him you ^z (<i>are to be</i>)	وَقَالُوا الْجُلُودُ مِنَّا شَهِدَتْ عَلَيْنَا قَالُوا أَنْطَقْنَا اللَّهَ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٠٣١﴾
22. And you ^c were not <i>tasta'terona</i> ⁵⁰²⁹ (<i>you^z affirmably biding</i>) to witness/testify on you ^b your ⁿ nor your ⁿ <i>abssa'ro</i> (<i>insights/discernments</i>) and nor skins; [and,] but presumed you ^c that Allah not much of what you ^z work.	وَمَا كُنْتُمْ تَسْتَشِيرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٥٠٣٢﴾
23. And <i>tha'lekum</i> (<i>he-afar-collective-you/that</i>) (<i>is</i>) your ⁿ presumption which ^x you ^c presumed by your ⁿ wrecked/died-out you ^b ⁵⁰³⁰ ; so you ^c became ⁵⁰³¹ losers.	وَذَٰلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْتُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٥٠٣٣﴾

⁵⁰²⁵ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

⁵⁰²⁶ The word “أَخْزَى” = “*akhza*” is a *superlative adjective*, not available in English, except by: “*more ignominious!*”

⁵⁰²⁷ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

⁵⁰²⁸ The particle “مَا” is for *intensity*, i.e. the witnessing *surely occurs as they come to it!* See *الزخشري*!

⁵⁰²⁹ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

⁵⁰³⁰ The word “أَرَدَاكُمْ” = caused you: ^f to die out, or cease living completely or *wrecked you^z!*

⁵⁰³¹ The word “أَصْبَحَ” has *many* meanings, among them “صَارَ” = “*became*,” as in this *Ayah*! The Arabs say: “أَصْبَحَ الرَّجُلُ كَرِيمًا أَيْ صَارَ كَرِيمًا”

24. So *en(if) yassbero* (they^z hold on patiently) then The^w (is) *mathwa*⁵⁰³² (forced: long-term-abode) for them; *en* they^z *yasta'a'tebo* (they^z affirmably apologize) then they (are) of the *mu'atabeena* (they^z whose apology was acceptable).
25. And We destined for them mates, so they^z adorned for them what (is) between their hands^w and what (is) behind them; and righted on them [the] say in *umamen*^w (communities/nations)^w *qad* (already and affirmatively) ceded-she^y of before them of the Jinn and the
26. And said who^r they^z disbelieved: let not you^z hear for this Qur'an^x; and let-muddle you^z in it^x *la'allā* (craving currently unavailable deed that/perhaps) you^b prevail you^z.
27. Then surely assuredly⁵⁰³³ *notheqa* ([We] make whom^r disbelieved they^z a severe torment surely [We] assuredly requite them, (by) which^x they^z were working.
28. *Tha'leka* (he-that-afar-it/that) (is) requital (for) Allah's foes The Fire^w; for them in it^w immortality's home^w a requital by what they^z were by Our *Aya'te*^w (messages) rejecting
29. And said who^r they^z disbelieved: our Lord, let-show us [You^s] the twain-whom both misled us of the Jinn and the humankind we make them both under our feet^w to be
30. Verily who^r they^z said: our Lord (is) Allah, afterwards they^z straightened, *tatanaẓẓelo* (descend) on them the angels that let not fear and let-not sadden you^z and *ab'shero*⁵⁰³⁴ (have tidings you^z) by the Paradise^w which^u you^c promised.
31. We (are) yourⁿ *an'leyao* (guardians/allies) in the life^w (of) the world^w and in the Hereafter^w; and for you^b in it^w what yourⁿ selves^w wish and for you^b in it^w what plead you^z.
32. Hospitality from *Ghafooren* (iterative Forgiver) *Raheemen* (iterative mercy Giver).
33. And who^a (is) *absano* (excellenter) a say of whom^p [he] invited to Allah and [he] worked righteously and said [he]: verily I am of the
- فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ
وَإِنْ يَسْتَعْتِبُوا فَمَا لَهُمْ مِنَ
الْمُعْتَبِينَ ﴿٢٤﴾
- وَقِضْنَا لَهُمْ قَرْنَاءَ فَزَيَّنُوا لَهُمْ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ
عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ
مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ
كَانُوا خَاسِرِينَ ﴿٢٥﴾
- وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا
الْقُرْآنِ وَالْغَوَافِ بِهِ لَعَلَّكُمْ تَعْلَبُونَ ﴿٢٦﴾
- فَلَنَذِقَنَ الَّذِينَ كَفَرُوا عَذَابًا
شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَشْوَأَ الَّذِي
كَانُوا يَعْمَلُونَ ﴿٢٧﴾
- ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ
فِيهَا دَارُ الْخُلْدِ جَزَاءُ بِمَا كَانُوا
بَغَايَتَنَا تَجْحَدُونَ ﴿٢٨﴾
- وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ
أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ لِنَجْعَلَهُمَا
تَحْتِ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴿٢٩﴾
- إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ
اسْتَقِيمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ
أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ
الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾
- نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا
وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهَى
أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾
- نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾
- وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى
اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ
الْمُسْلِمِينَ ﴿٣٣﴾

⁵⁰³² In "اللسان": "ثوى" = هلك; and "مَثْوًى" in The Qur'an overwhelmingly is joined with Hell! So, whoever is in the "مَثْوًى" is there by force of his/her circumstances and not by his/her choice per se! So, *mathwa*-abode is an obligatory one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate!

⁵⁰³³ The "ل" in "لَنَذِقَنَ" and in "لَنَجْزِيَنَّهُمْ" are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed in both cases by "assuredly".

⁵⁰³⁴ The word "أَبْشِرُوا" means (a) you have pleasant tidings, or (b) you rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings!

34. And not levels/evens the *hasanato*^w (good-deed)^w the *sayyeato*^w (misdeed)^w; let-propel [you^s] by *absano* (excellenter), then *edha* (suddenly/whereas) (is) between you^g and [between] him an if he (were) an *wa'leyen* (guardian-/alby) guardian⁵⁰³⁵.
35. And not forgather/receive⁵⁰³⁶ it^w except *ssabaro* (they^z who held on patiently) and not youlaqqa /receive) it^w except a great fortune possessor.
36. And if⁵⁰³⁷ assuredly incites you^g of the incitement, so let-affirmably refuge [you^s] verily He, He (is) The Sameo⁵⁰³⁸ (The Acute-The Enabler of others to hear/favorable Answerer to prayer), The Omniscient.
37. And of His *Aya'te*^w (miracles/signs/proofs) (are) the night and the day and the sun^w and the neither you^z kowtow for the sun^w and nor moon^x; and let-kowtow you^z for Allah, Who created them^y en(if) you^c were *eyyaho*⁵⁰³⁹ (indeed exclusively Him) you^z worship.
38. Then en(if) *estakbaro*⁵⁰⁴⁰ (they^z affirmed their ⁿprideful haughtiness) then who^r (are) *enda* (with/near/by Rule your^t Lord *yousabbehona*⁵⁰⁴¹ (he-they say: subhana for Him by the night and the day, while they weary.
39. And of His *Aya'te*^w (miracles/signs/proofs) (is) that/surely you^g [you^s] see the Earth^w (still/without flora)^w; then if We descended on it^w water quivered-she^y and swelled-she^y; verily quickened it^w surely (is) Enlivener (of) the verily He, (is) over everything (is)
40. Verily who^r they^z gainsay/deviate⁵⁰⁴³ in Our (Qur'anic statements) not hide they^z on Us; is whom^p [he] (is to be) thrown in The Fire^w *khayron* /worthiest) or who^p *ya'atey*^x ([he] approaches/comes
- وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾
وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيهَا إِلَّا ذُو حِظٍّ عَظِيمٍ ﴿٣٥﴾
وَمَا يَنْزَعُكَ مِنَ الشَّيْطَانِ نَزْعٌ ۖ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾
وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ ۚ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾
فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ﴿٣٨﴾
وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۚ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتِ ۚ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾
إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۚ أَفَمَنْ يُلْقَى فِي النَّارِ

⁵⁰³⁵ The word “حَمِيمٌ” in Arabic is a paradoxical term, meaning “cold” and “hot” or “very cold” or “very hot!” However, in Arabic tongue expression: “الصديق الحميم” = “very close friend, a true or a cherisher friend; or a friend who is very loyal, and feels compassionate and sympathetic towards his friend!” I do not like to use: “intimate” as this word is rather suggestive of “sexual” closeness (intimacy), by its own definition! You can tell I am fumbling to describe “الصديق الحميم” as the English language does not seem to lend itself to linguistic precision as compared to the Arabic language! So for “الصديق الحميم,” I am settling for: “true, cherisher, compassionate and sympathetic friend, mutually affectionate” and for short: “mutually affectionate friend!”

⁵⁰³⁶ The word “يُلْقِيهَا” from “التلقي” = “الإستلام” i.e. “reception!” Some scholars add to this meaning the “taking of knowledge” = “learning!” See اللسان! The pronoun “هـ” refers to Paradise! See القرطبي!

⁵⁰³⁷ The particle “إِذَا” could mean “if” or “when!” Although the Satan is constantly trying to spur the human but by Allah’s aid and the human conscious efforts to defy him, the human is largely safe. However, at times the Satan does succeed to spur, in this case one should seek Allah’s refuge. So, I chose “if” to depict such aspect!

⁵⁰³⁸ See the Lexicon attached to this Translation for this multi-meaning word “Same’o” = “السميع”!

⁵⁰³⁹ The word “إِيَّاهُ” = “إداة توكيد لضمير منصوب” = “an article of intensity for an objective pronoun!”

⁵⁰⁴⁰ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!!

⁵⁰⁴¹ The word “yousabbehona” = he-they say: “subhana Allah,” that is: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!

⁵⁰⁴² The word “خَاشِعَةً” from “خَشَعَ” i.e. “سكن و سكت و ذل” and the “الأرض الخاشعة” i.e. a figurative speech indicating the lack of being flourished! Thus, it is full of stillness and quiet! See البصائر!

⁵⁰⁴³ The word “لِحِدٍ” versus “جِدٍ” see الطبري!

aa'me-nan (self-safety-securer) The Qeyama-tey's^w (Judgment's) Day; let-work you^z what you^z verily He, by what you^z work(is) Baseeron (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).

خَيْرٌ أَمْ مِّن يَّاتِي ءَامِنًا يَوْمَ الْقِيَمَةِ
اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿٤١﴾

41. Verily who^r disbelieved they^z by The Thekre^x (The Qur'an^x) lamma (when/whence) it^x came (to) them, and verily it^x (is) surely a Book^x

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا
جَاءَهُمْ وَإِنَّهُمْ لَكُتَبٌ عَزِيزٌ ﴿٤١﴾

42. Not ya'atey^x (it^x) approaches/comes to it^x the^x from between its^x both hands^w and nor behind⁵⁰⁴⁴; (it^x is) a descending⁵⁰⁴⁵ from (infinite bekma^h⁵⁰⁴⁷ Possessor) Hameeden⁵⁰⁴⁸ (iteratively praised/iterative praiser He).

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا
مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ
حَمِيدٍ ﴿٤٢﴾

43. Not(to be/being) said for you^g except what qad (already and affirmatively) (had been) said for the messengers of before you^g; verily yourⁿ Lord (is) surely possessor (of) forgiveness^w and possessor(of) painful punishment.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ
لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو
مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾

44. And had We made it^x a Qur'an^x a'ajaa'meyan Arabic), surely(would have) said they^z: lawla(why not) (been) expounded its^w Aya'te^w⁵⁰⁴⁹ (Qur'anic statements); is a'ajmeyon (non-Arabic) and Arabic⁵⁰⁵⁰; let-say[yous]: it^x (is) for whom^r they^z believed aright-guidance^x and a cure^x; and who^r not they^z in their ears (is) wagron (hearing-heaviness); (is) on them blindness; those (are to be) called an afar place.

وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَمِيًّا لَقَالُوا لَوْلَا
فُصِّلَتْ ءَايَاتُهُ ءَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ
هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشَفَاءٌ
وَالَّذِينَ لَا يُؤْمِنُونَ فِي ءَاذَانِهِمْ
وَقُرْ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ
يُنَادُونَ مِنْ مَّكَانٍ بَعِيدٍ ﴿٤٤﴾

45. And laqad (verily, already and affirmatively) aa'tayna accorded) Mosa (Moses) the book^x; then (had been) differed in it^x; and lawla(had it not been for) a preceded-she^y from your^t Lord, surely (would been) judged among them; and verily they surely in a doubt of it^x suspect/suspecter⁵⁰⁵¹.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ
فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ
وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿٤٥﴾

46. Whoever [he] worked righteously so for and whoever [he] offended so (is) on it^w; and your^t Lord(is) surely dballamen⁵⁰⁵² (iterative injustice-doer) for the abee'de

مَّنْ عَمِلَ صَالِحًا فَلَنَنفُسِهِ وَمَنْ
أَسَاءَ فَعَلِيَهَا وَمَا رَبُّكَ بِظَلَمٍ
لِّلْعَبِيدِ ﴿٤٦﴾

⁵⁰⁴⁴ The pronoun “هـ” in “يديه، و خلفه،” all refer to The Quran in the previous Ayah, (S41:41)! Between its^x both hands = before/in front of it!

⁵⁰⁴⁵ The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array! See التاج!

⁵⁰⁴⁶ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”!

⁵⁰⁴⁷ See the Lexicon attached to this Translation for “bekma”!

⁵⁰⁴⁸ See the Lexicon attached to this Translation for this word “Hameed”= “حميد” linguistically means: (1) multitudinous praised and (2) multitudinous praiser!

⁵⁰⁴⁹ That is if The Qur'an were in “non-Arabic” the Arabs would have said why not its Ayat been made in Arabic and expounded in Arabic?

⁵⁰⁵⁰ The word “أعجمي” means (1) not clear or (2) non-Arabic! The word here is “أعجمي” this is disapprobatory (i.e. interrogation with disapproval) meaning this is non-Arabic and an Arabic messenger! So, the Ayah says: this is Arabic and an Arabic messenger!

⁵⁰⁵¹ The word “مریب” here is “نعت” = “adjective,” hence “suspect!” See محمود صافي! But the word “suspect” could fit for a noun or an adjective!

⁵⁰⁵² The word “ظالم” means multitudinous injustice-doer. The negation of multitudinous injustice-doing is conclusively implies that even a once injustice-doing will not avail or befit Allah! That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer does his injustice to someone in order to

47. To Him *youraddo* (to be forthwith-retuned) The Hour's^w knowledge; and not emerges^w of *thamara'te*^w (trees/-plant-crops/fruits)^w of its^w spathes and not bears^w of a female and not *tadba'ao* (*she*^v: births/delivers) except by His knowledge; and day [He] calls them: where (*are*) my partners; said they^z: we proclaimed (to) You^g not of us of *shabeeden* (iterative witnesser/testifier).

48. And strayed *a'n* (off) them what they^z were invoking of before and they^z presumed not for them of a *ma'heessen* (an escape-place).

49. Not wearies the mankind of the *kbayre's* possessions/goodness's prayer/invocation⁵⁰⁵⁴; and (*if*) touched/betided him the evil then [*he*] (*is*) a *ya'ooson*⁵⁰⁵⁵ (iteratively-desperate) *ganootton* (iterative-despondent).

50. And *la'en* (indeed *if*) *adhaqnqho* (We caused him to a mercy^w from Us of after harm^x him, surely assuredly⁵⁰⁵⁶ says [*he*]: this (*is*) for and not I presume The Hour^w (*is*) upping^{w5057}; *la'en* (had been) returned I to my Lord, verily *enda* (by munificence of/by Rule of) Him surely the Paradise^w; so surely assuredly *nuna'bbeo* (piece-of-significant-and-availing-news) whom^r they^z disbelieved by what they^z worked; and surely assuredly *notheqa* ([We] cause them to taste) of a torment.

51. And if *an'amna*⁵⁰⁵⁸ (We had graced bounteously and ennoblingly the most desirable and delighting boons) on the human-kind [*he*] shunned and deflected⁵⁰⁵⁹ [*he*] side; and if touched/betided him the evil possessor [*he*] (of) a prayer⁵⁰⁶⁰ wide⁵⁰⁶¹.

إِلَيْهِ يَرْدُ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أَثْقَى وَلَا تَضُمُّ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَئِنَّ شُرَكَاءِي قَالُوا ءَاذَنْتَكَ مَا مِنَّا مِنْ شَهِيدٍ ﴿٤٧﴾

وَضِلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُوا مَا لَهُمْ مِنْ مَخِصٍّ ﴿٤٨﴾

لَا يَسْأَلُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَكُوسُ قُنُوطًا ﴿٤٩﴾

وَلَيْنَ أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ لِيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَى رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَسَا بِنِعْمَتِنَا وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ ﴿٥١﴾

benefit him-self. Hence, the multitudinous injustice-doing benefits a lot more! Therefore, negating the bigger benefits automatically negates the smaller one! Clearly Allah is exalted and is beyond any need. So He does not wrong at all!

⁵⁰⁵³ The word “عبيد”=“slaves, worshippers, submitters” means all Allah's creatures of humans or Jinn! So, if they are His “عبيد,” then no one else “owns” them, hence they are all free from any human bondage!

⁵⁰⁵⁴ The word “دعاء” has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4)) vocal urging to attain some thing, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with “on” or upon, (8) invitation, (9) call of angel Israfeel to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise!

⁵⁰⁵⁵ There is no English equivalent for “يؤس” *per se*!

⁵⁰⁵⁶ The “ل” in “ليقولن” and “فلننبنن” and “لنذيقن” all are juratory “ل”=“القسم” amounting to=“التأكيد,” i.e. affirmation, expressed in all case by “assuredly”

⁵⁰⁵⁷ The word “Hour^w” in Arabic is a feminine gender. And since “standing” is its qualifier, so it's likewise feminized. Hence [-she] is suffixed to standing, “upping^x!” (Upping, here is in the intransitive sense!

⁵⁰⁵⁸ The word “أنعم” in “أنعمت” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted! There is no English word to express all the various ideas denoted by “أنعم” So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting!

⁵⁰⁵⁹ The word “ننا” may mean was aloofly prideful!

⁵⁰⁶⁰ See footnote 4982 above regarding ادعاء

⁵⁰⁶¹ The word “عريض”=“wide” means “كثير”=“multitudinous! See اللسان!

52. Let-say [*you*^s]: have seen you^c *en(if)* (*it*^x) were (*by munificence of/by Rule of*) Allah, afterwards disbelieved by it^x who^a (*is*) *adhallo*⁵⁰⁶² (*more* than who^p he (*is*) in a far conflict.

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ ﴿٥٢﴾

53. [*We*] shall show them Our *Aya'te*^w (*miracles/signs/ proofs*) in the horizons and in their selves^w until [*it*^x] manifests for them: that it^x (*is*) the right^x; has [and] not sufficed by your^t Lord that He (*is*) over every thing

سَنُرِيهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾

54. Lo; verily they (*are*) in a dubitancy^{w5063} of Lord's meet; lo, verily He (*is*) by everything Surrounders.

أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِنْ لِقَاءِ رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُحِيطٌ ﴿٥٤﴾

⁵⁰⁶² The word “أضل”= “adhallo” is a *superlative* adjective for “strayer” for which there is *no* English equivalent!

⁵⁰⁶³ The word “مرية” *strictly linguistically speaking*, is “الشك و الجدل” See التاج و الهادي، و التاج. Although some scholars, say it is “التردد في الشيء”، which is the *result* of the “مرية” and not the “مرية” itself.